Gregor Schwartz-Bostunitsch
Former Russian University Professor and sworn Lawyer
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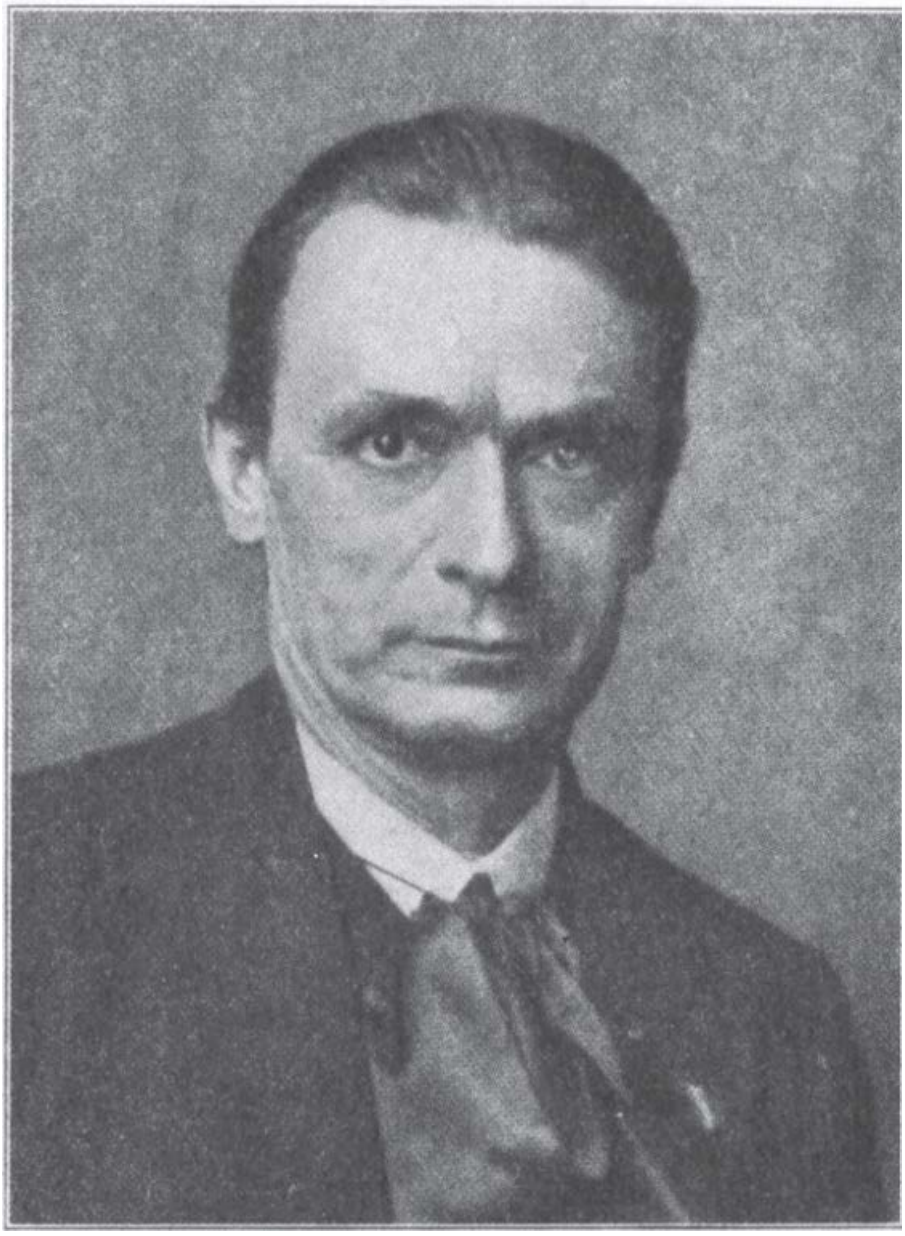

Dr. Steiner – a charlatan like no other
A chapter on Anthroposophy and the spiritual deception work of the “False Prophets”

Deutscher Volksverlag Dr. E. Boepple – Munich

Works by the same author published in German to date:

Russia's Downfall
Some revelations. Published in the Augsburg newspaper *Der deutsche Wille* in 1923 and 1924 . . . Out of print

The Executioner's Death
Drama in one act. Michel-Verlag, Graz 1926 ….. 1 Mk.

A Sea of Blood
The truth about Bolshevik Russia. With 6 pen-and-ink drawings. Deutscher Volksverlag Dr. Ernst Boepple, Munich 1926 …… Out of print

A Wedding Night
Dramatic nocturne in three scenes. Published in the Berlin magazine *Die Psyche* in 1926 Out of print

Freemasonry
Its origins, its secrets, its activities. With 60 illustrations in the text and on plates. Verlag Alexander Duncker, Weimar. 2nd ed. 1929. Paperback 5 Mk., Bound 7.20 Mk.

The Bolshevization of the World
Deutscher Volksverlag Dr. E. Boepple, Munich 1929. 0.50 Mk.

False Prophets
A chapter on the work of sowing intellectual confusion among the nations. (*Weltkampf* booklet no. 66) Deutscher Volksverlag Dr. Ernst Boepple, Munich 1929. . . . . Out of print

Jewish Imperialism
A. Puhlmann, Berlin 1929. …….. Out of print

Modern Teachers of Error
(*Weltkampf* booklet no. 71) Deutscher Volksverlag Dr. Ernst Boepple, Munich 1929. …….. 0.80 Mk.

Parsifal and Faust
A mystery play. Verlag H. Reichstein, Pforzheim 1929. 4 Mk.

A Bulgarian Faust
A lecture. Verlag H. Reichstein, Pforzheim 1930. 1.00 Mark.

About the author:

Joseph Fischer-Hartinger, The Poet Gregor Bostunitsch
A Biographical Sketch. Verlag H. Reichstein, Pforzheim 1929. 0.80 Mark.

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- A swindler
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Foreword

Habeat sua fata libelli. Only my little book on Rasputin sold out as quickly as my "False Prophets" 13 years ago in Russia. In the blink of an eye. That's telling. Because Dr. Steiner, too, was in some respects a kind of Rasputin. No matter how often his blind followers, who are magically and sophistry-driven into thinking they can't think for themselves, deny it, facts can be denied, but they cannot be erased from existence. Even the resurrected Cagliostro - Dr. Rudolf Steiner - could not invent this art in this incarnation.

It is telling that while my writing against Steiner was eagerly bought, read, and discussed, the Steiner community either ignored it completely or confronted me with insults and even threats. Even Karl Heise, my long-time friend and in many ways a kindred spirit, a man to whom I dedicated the first edition of my book on Freemasonry, one of the most intelligent and independent members of the large Steiner camp—a man whose very independence was used to undermine him within his own ranks—even this Karl Heise expressed his outrage at my exposé, broke off our friendship, and denounced me in writing as a "serious criminal"! What can one say about Steiner's cannon fodder, who, as one anthroposophist in Nuremberg put it, firmly insist that one must not read anything against Steiner at all (i.e., form one's own opinion)! Yes, in Radolfzell an anthroposophist roared – you see, these gentlemen have read my work after all, who else would have sold out the large print run?! – that my writing should be burned by an executioner! A greater honor could not befall me! I am proud of it.

I have not received any factual rebuttals, refutations, or corrections from the anthroposophical side. The only objection raised was to what I myself had pointed out in my writing (on p. 18 of the first edition), namely that I, too, had previously thought differently about Steiner before I received enlightenment and illumination, and, in keeping with my philanthropic nature, had made no secret of this and had spoken openly about it. But this does not in any way work to my detriment; on the contrary, it speaks in my favor, and I am proud of it, for, to quote Goethe: “We, too, belong to the race that strives from darkness toward the light.”

Even my first teachers in transcendental philosophy—back in the Caucasus in 1917–18—warned me about Steiner. A Jewish woman also warned me about him during the Russian Civil War. These warnings and my studies in theosophical circles in Bulgaria in 1920 were also reflected in my rejection of Steiner in the first Russian edition of my book on Freemasonry (published in Neusatz, Yugoslavia, in February 1922); at that time,

I correctly identified Steiner as a Freemason. In the fall of that same year, I met a Steiner disciple, Mrs. H., in Munich, who tried to change my mind. She procured for me many of the so-called Steiner Secret Cycles, and on that basis I traveled with her—at my own expense, of course—to Stuttgart at Easter 1923, to the conference of the anthroposophical Waldorf-Astoria School, in order to meet Steiner in person. (I report on this in detail in my forthcoming major autobiographical work, *The Development of a Soul*.) Thus I gradually fell under the spell of his followers. (It is not the place here to speak of visions and warnings.) This study, as well as a frequent correspondence with Heise, led me not to share the nationalistic rejection of Steiner, and, open-minded as I am, I published a heartfelt obituary when Steiner passed away on March 30 Lenzing in 1925, I published a heartfelt obituary (in Friedrich Bernhard Marby's nationalistic-astrological journal "Der eigene Weg" [The own way] and in the Viennese occult journal "Neues Licht" [New Light]). I also took a firm stand in favor of Steiner in 1928, in the Russian reprint of my book on Freemasonry. I considered it my duty to do so at the time, since I still believed in Steiner back then.

However, as a conscientious researcher, it is my habit to get to the bottom of every matter and to verify all sources. In today's political struggle over worldviews, faith alone is by no means sufficient. If I am an opponent of the Freemasons and the Communists, it is my duty to study their works as well. As I became acquainted with Steiner's cycles (most of which, as it turned out, had been cobbled together without citing sources), I also had to seriously study the counter-writings. This I did. Given the volume of incriminating material against Steiner, I never came across a truly objective refutation. Steiner, during whose lifetime the main counter-writings appeared, and his disciples ranted and raved mightily, but they never seriously refuted anything. Their counterarguments were so confused that today's anthroposophists really have no choice but to remain silent in my presence or to cry out for the executioner to burn my works. Reviewing the vast amount of material clarified and convinced me—and I shook the dust of Steiner from my nationalistic heels.

It was my duty to say this! Steiner acted differently: having written in his youth in favor of materialism and against spiritualization, and later writing the exact opposite, he lacked the courage and honesty to admit that he had grown spiritually and recognized the truth. That would have been appealing and spoken in his favor. But given his entire racial makeup, he was utterly incapable of such a thing; for only a pure Aryan loathes lies and views errors merely as steps on the ladder of insight. As a *Chandala*, Steiner brazenly claimed that his thinking and writing had always been consistent; he doctored and falsified—as has been further proven—his own works. It is the same megalomania and belief in one's own infallibility that repels us in so many would-be greats. And at the same time, what a damning indictment of Steiner's personal evolution—a journey that, for a seeker of light, ought to be a thorny path of struggle...

However, I was not only verbally abused; I also had the great moral satisfaction that, after the publication of my book, morally harmed victims of Steiner contacted me, welcomed my courageous struggle, and thanked me! I was particularly deeply moved by a letter from a lady whose existence I had been completely unaware

of when I wrote "False Prophets," and who introduced herself as the daughter of Steiner's first wife, whom he had murdered through his machinations. It was Mrs. Emmy Bark, née Eunike. Based on her authentic accounts, this new edition has been supplemented with valuable material.

I must add that the apt title of this new edition is not my own, but rather a frequently cited phrase by the distinguished Dutch scholar Dr. H. K. E. de Jong, whose book *The Ancient Mystery Cults* is mentioned later.

Since this edition will surely be out of print soon as well, I ask both friends and critics to send me any corrections or additions. However, since I travel frequently, it is most practical to send all material to my extremely active publisher and dear friend, Dr. Ernst Boepple, Munich, Paul–Heyse–Straße 9, Deutscher Volksverlag, whom I would like to thank most sincerely here for his warm understanding of my struggle. Corrections must, of course, include the exact name and address of the actual author. Anthroposophical contributors, on the other hand, are welcome to vent their frustrations even in anonymous rants.

Erfurt, in the spring of 1930 Gregor Schwartz-Bostunitsch.

I.

In the Realms of the Blessed.

Gustav Meyrink—the famous contemporary novelist whom Professor Adolf Bartels declared to be a Jew (A. Bartels, *Jüdische Herkunft und Literaturwissenschaft* [Jewish Heritage and Literary Studies], p. 121) and who was, incidentally, a very distinguished gentleman in personal dealings—warned me about Steiner around the same time that Steiner's students tried to gang up on me. In Meyrink's humorous story "My Torments and Delights in the Afterlife" ("Alois the Lion and Other Stories," Einhorn–Verlag in Dachau, p. 39), the following excellent passage can be found, which hits the mark with its parody and best introduces Steiner's world of intellectual stagnation. The story's protagonist has died and is now wandering through the realms of the blessed: "… Then, the sight of a wondrous mirage dispelled the last traces of my ill humor. It was the exact reflection of an event on earth, only—if possible—even more uplifting: Dr. Schmuser—that incorrigible habitual prophet and founder of the Theosophical-Anthroposophical-Rosicrucian-Pneumato-Therapeutic Society—was strolling amidst the clouds; with one hand he was correcting a galley proof of the Akashic Record entrusted to him by the Master Builder of the Universe, while with the other he ceaselessly greeted the gods; and following him as a guard of honor were twelve select, wealthy elderly ladies. I understood: he was once again leading his faithful flock; presumably, he was escorting them to Nirvana—which, as is well known, he had permanently relocated from Munich to Basel."

In just a few lines, we have summarized here the main elements of Steiner's teachings and work, as if in a focal point, for there is no doubt that Dr. Rudolf Steiner was, after the war, unquestionably the most controversial figure in the field of occultism. Strangely enough, on the one hand, he was rejected by people who themselves thoughtlessly worshipped even the most extreme excesses of occultism as a kind of postwar psychosis; on the other hand, he was embraced by people who actually had very little to do with occultism itself. But while it is true that the private life of a politician, a scientist, or a poet is none of the public's business, the situation is quite different in the case of an occultist or mystic—a prophet of humanity's salvation, which is precisely how Dr. Rudolf Steiner wished to present himself. For a prophet must not only proclaim his teachings but also live by them. If he does not live by them—then we are justified in doubting his belief in the truth of these teachings. But with this doubt, both the teachings and the prophet himself fall. The author of these lines does not in any way wish to deny—as has already been stated at length in the preface—that he, too, although he never belonged to the Anthroposophical Society, had fallen under the spell of Steiner and his circle, always stood up for him, and, upon the death of this so-called prophet,

dedicated a warm obituary to him. This makes his conscious rejection and disavowal of this false teacher all the more significant.

II.
Steiner—a Jew?

First and foremost, the question facing the nationalistic world is whether Steiner was Jewish or not.

The publisher Karl Rohm in Lorch attempted to investigate this question in detail (see “Scheinwerfer—Letters from the Lighthouse Keeper,” Letter I, 1920), as he himself had previously been in close contact with Steiner. The question of Steiner’s possible Jewish ancestry is of immense importance to anyone concerned with the racial issue, especially since Steiner himself, in a lecture dedicated to the analysis of Mephisto’s line in Goethe’s *Faust*—“Blood is a very special sap”— (11,000–15,000 copies, Berlin 1922, Philosophisch–Anthroposophischer Verlag), explicitly states: “At present, the entire environment to which human beings surrender themselves is expressed in the blood, and this environment therefore shapes the inner being according to the outer” (p. 37) and: “Whatever can live in human blood, therefore, lives in his ‘I’” (p. 40). Despite this insight, Steiner deliberately preached racial mixing, accepted Tschandalas (the term originates from the well-known nationalistic racial pioneer Dr. Jörg Lanz von Liebenfels, whom the “democratic” minister, high-ranking Freemason Br.... Walter Rathenau expelled from Germany “as an Austrian”), and advocated a departure from the racial principle. When the author of these lines once asked the aforementioned Karl Heise about this, he was told that, according to Steiner, the racial principle had had meaning and significance only until the middle of the 15th century. With the sun’s entry into the sign of Pisces (the anthroposophists date the sun’s transition from the sign of Aries to the sign of Pisces only to the 15th century), the necessity for strict racial inbreeding ceased, and by clinging to this principle, we allegedly run the risk, according to Steiner, of falling into the error of Jewish stubbornness and tenacious adherence to their racial identity! To anyone who has seriously engaged with questions of race, the utter senselessness and groundlessness of this claim—plucked out of thin air—is perfectly clear. But for anyone who rejects the Masonic, nonsensical humanitarian sentimentality of the “equality of all who bear the human face,” Steiner is already a lost cause. Nevertheless, we intend to get to the bottom of the matter and demonstrate why he is to be rejected as a Jew—regardless of whether by blood or by conviction—for many other reasons as well.

"Tell me who you associate with, and I will tell you who you are," goes an Oriental proverb. Well, Steiner was by no means distant from the Orient. When he carried out the separation from the Theosophical Society—described further elsewhere—and founded his own Anthroposophical Society, the latter was initially dubbed simply "the Jew Society" by former like-minded associates. Furthermore: Who became his successor as chairman of the Anthroposophical Society after Steiner's death? A Jew—the former Stuttgart manufacturer Dr. Karl Unger, author of *The Philosophy of Contradiction*—who was shot in 1929 by one of Steiner’s victims, Wilhelm Krieger. (Could one characterize Rabbinic thinking more aptly? With this Unger,

every newly registered member first had to pass a sort of examination in Anthroposophy before being admitted! They took care to keep out those capable of independent thought or—Lucifer forbid!—* ethnicist * individuals.) Whose works does Steiner's publishing house print? Those of a Moritz Bartsch (*Freedom in the Spiritual Science of Dr. Rud. Steiner*)—the name speaks for itself; those of an Adolf Arenson (*The Two Jesus Boys*, etc.)—this name, too, speaks volumes... Who wrote a book on Anthroposophy and Steiner in Russian for Russian émigrés? A Jew, W. Goldenberg (published in the *General Library* series, No. 45/46, Russischer Universal-Verlag [Russian Universal Publisher], Berlin 1923). Steiner publicly boasted of a friendship with the self-identified racial Jew and "poet" Ludwig Jakobowski (1868–1900) (lecture of June 5, 1920). His associations, then, speak clearly enough; Steiner's face speaks even more clearly. It is not without reason that the saying goes: "A person's history is written in their face!" If Steiner does not look like a Jew, then who *does* look Jewish?! However, Steiner expressly denied being Jewish, and during a lecture in Stuttgart, one of his disciples displayed a photograph of a baptismal certificate (lecture by Dr. R. Steiner, "The Truth About Anthroposophy," printed in the book by Dr. Rudolf Steiner and Dr. Roman Boos, *The Agitation Against the Goetheanum*, published by Der kommende Tag, [The coming Day] Stuttgart, International Library for Social and Human Sciences, n.d. [1920], p. 49). Dr. Breitschopf, OSB, the parish priest of Horn in Lower Austria, confirmed in a written response regarding a letter from Steiner's siblings, Gustav and Leopoldine Steiner, that Dr. R. Steiner was an Aryan and a Catholic. When the recipient of this letter, Karl Rohm, addressed a further inquiry to Dr. Breitschopf—noting that some people (presumably referring to the Mazdaznan teachings) also count Jews among the Aryans—his request for a clear answer went unanswered. While Steiner himself denied being Jewish, he—so as not to offend Jews—quoted the priest's letter verbatim in the aforementioned lecture as follows: "After the priest of that Austrian hometown of mine has even testified that I am an Aryan—as he puts it—the objection has nevertheless been raised that Jews are Aryans too" (ibid., p. 49); thus, Steiner himself did not dwell on the very thing of which we are proud—being called Aryans! The fact that Steiner's siblings bore no resemblance to him, either mentally or physically, led Rohm to suspect that they were children of different parents. "Nowadays, people do not even shy away from such things!" Steiner exclaimed indignantly in this regard (ibid., p. 50).

In his famous autobiography—which will be discussed further here—Steiner also deliberately omits the fact established by Pastor M. Kully that Steiner's brother Gustav was "mentally quite abnormal" ("The Truth About Theosophical-Anthroposophy as a Symptom of Cultural Decline," Basel, 1926, 336 pp., see p. 94), from which Pastor Kully's conclusion regarding a pathological condition in Steiner himself is quite obvious.

Karl Rohm rightly observes, however: "What brands Steiner as a Jew is that he thinks like a Jew, speaks like a Jew, and teaches like a Jew" (Scheinwerfer-Briefe [Spotlight-Letters]—ibid.). Steiner spoke like a Jew. Not in the sense that he delivered his lectures in Hebrew, but that his entire demeanor, his manner of expression, and his pronunciation were Jewish. Rudolf John Gorsleben, a keen observer of the Germanic character and nature,

described his impressions of a Steiner lecture in the Hanoverian nationalistic newspaper “Der Sturm” [“The Storm”] (1922) and explicitly noted that Steiner mumbled. But what is even more important—Steiner’s style is downright impossible, and even loyal Steiner disciples, who have not yet been completely weaned from independent thinking within the anthroposophical movement, take offense at it*).

III.

Steiner Exposed as a Liar.

Dr. Steiner’s teachings and conduct may be characterized by the following episodes in his life.

Steiner claims that his entire way of life and career form a coherent whole and have always been imbued with a deep sense of knowledge of God and Christ. In direct contrast to this claim are the following words with which Steiner concluded one of his essays in 1898, when he was editor-in-chief of the *Magazin für die Literatur des In– und Auslandes* [Magazine for Domestic and Foreign Literature]: “Let us be champions of our gospel, upon which a new generation will arise in the coming century—a generation that knows how to live, content, cheerful, and proud, without Christianity (emphasis added), without any prospect of the hereafter” (p. 309 of the 1898 volume). In the same “Magazin,” Steiner rejected the immortality of the soul as a “strange dogma” (p. 433). How does this relate to the anthroposophical teaching of what Steiner termed the “Christ impulse”?... When a person, having come from materialism and atheism, struggles his way to a true knowledge of God and openly professes an internalized faith, one can only rejoice and congratulate him. But when a person, having demonstrably passed through all the stages not only of atheism but also of the active opposition to any true religion, then, with a stony face, tries to convince his blindly faithful flock that he has not changed at all, one feels involuntarily inclined to repeat the words of the serious Dutch researcher Dr. H. K. E. de Jong, who in his book *The Ancient Mystery Cults* (Leiden, Holland, Brill Publishers, p. 241) says: “Dr. Steiner—a charlatan like no other!”

Just how unabashedly Steiner reworked printed works from the materialist period of his life in new editions—that is, transformed what he had said into the exact opposite—is

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*) However, Br.... 32° Buck noted that, in the case of great minds, the content transcends the form, causing them to write in a poor style without meaning to. Buck cites the Apostle Paul and Shakespeare as examples. That may well be true; one could also add the brilliant Dostoevsky with his dreadful style; in this regard, we firmly reject the Jewish Rabbi Saul and, along with him, Steiner as well. When I questioned Heise about Steiner's style, he said angrily: "You nationalistic people just won't understand that the man is struggling with his style!" We do not in any way wish to doubt his struggle, nor, for that matter, his defeat; however, we stand by Buffon's famous saying (spoken during his inaugural address at the Academy in 1753): "Le style est l'homme même!" and by Schopenhauer's "Style is the physiognomy of the mind!" Those who perceive clearly and think clearly also write in a clear and lucid language, such as—to cite examples from the field cultivated by Steiner—Guido von List, Lanz von Liebenfels, E. Ißberner-Haldane, and many others. As a person speaks, so does he think. The non-Aryan element in Paul's epistles only does not repel a non-Aryan.

confirmed by the following examples: In the first edition of the book discussed below, *The World and Worldviews in the 19th Century*, Steiner states (Vol. 2, p. 59): "Using the Darwinian method, Haeckel has presented the theory of human origins to science." In the second edition of this book (under the title "The Riddles of Philosophy," in which 50 pages that no longer fit were simply omitted), the same passage read (Vol. 2, p. 69): "For Haeckel, too, the Darwinian method has provided science with the theory of the origin of man." A fine sophist, this Steiner.

In 1894, Steiner published his seminal work, *The Philosophy of Freedom*, in Berlin. In 1918, he reissued the book, consistently maintaining that he had made no fundamental changes to it—whereas Professor Dr. Hauer of Tübingen demonstrated that the second edition did indeed contain fundamental alterations. Steiner simply struck out whatever did not fit his new agenda. Thus, Steiner—"the proclaimer of Christ"—remains here the monist and Haeckelian, stating literally regarding monism: "It can admit of no enduring supernatural influence on moral life, nor any temporal influence through a special revelation or the appearance of

God on earth." Could one manifest a rejection of God and Christ more clearly? Have anthroposophists truly been rendered so mindless by their spiritual training that they completely abandon logic? Regrettably, one must answer this question with a "yes," for an anthroposophist—much like a Jesuit—possesses no opinion of their own; indeed, they neither can nor are permitted to have one. And yet, in response to all these objections, a lady said to the aforementioned pastor of Arlesheim, Max Kully: "And if he leads us into hell, we shall go with him!" (M. Kully, *Die Wahrheit über die Theo-Anthroposophie* [The Truth About Theosophical Anthroposophy], p. 22). Does this not confirm the earthly success gained by following the recipe that Steiner himself has Lucifer propound in his difficult-to-comprehend—if not downright nonsensical—drama, *The Soul's Probation*?

Whoever wishes to serve falsehood openly,

Must surely be deluded,

If he could live in the belief

That people would follow his lead.

The best way to capture people’s hearts

For the antithesis of Christ

Is to give Christ’s name to that image.

IV.

Steiner as a Goethe Scholar and Denier of God.

But even before that, Steiner had published his direct rejection of a personal God. While still a young man, he was recommended from Vienna by Professor Schröer to Josef Kürschner to assist in the publication of German national literature. He edited Goethe’s scientific works and *Sprüche in Prosa* [Aphorisms in Prose]. Since Steiner always brazenly claimed that his worldview coincided with Goethe’s, he felt justified in providing Goethe’s writings with a commentary that was downright repugnant. For example, he

in Vol. 36/2, on page 491, “explained” Goethe’s view on the untenability of the theological proof of God’s existence by stating that one must “de-divinize” nature,

“i.e., acknowledge that it is not the work of a personal God.” This same Schröer assigned Steiner to the Goethe Archive for seven years in 1890, despite the fact that, according to Gabriele Rabel’s testimony (“Neue Züricher Zeitung” No. 1363, Sept. 14, 1924), he had wreaked havoc with Goethe’s original text in the Kürschner edition. He was again tasked with editing the scientific writings in the major “Sophia” edition of Goethe’s works and carried out this task so sloppily that a specialist scholar, Professor Dr. Max Semper of Aachen, openly expressed the opinion (“Kölnische Zeitung,” Literary Supplement No. 812/a, Nov. 30, 1921) that the volumes of the “Sophia Edition” edited by Steiner should be “withdrawn, pulped, and republished, for they are worthless; they are of shoddy workmanship.” Steiner’s botched work was then covered up by publishing a supplementary volume containing the fragments of Goethe’s work that he had willfully omitted. (Compare, in this regard, the indignation expressed by Houston Stewart Chamberlain in the edition of his letters.) As the aforementioned Dr. Max Semper aptly puts it: “Mr. Steiner, too, resembles the spirit he seeks to understand, not Goethe.”

In all his dealings with Goethe, Steiner’s sole aim was to suggest to the reader that he—Steiner—and Goethe had arrived at similar insights.

V.

Steiner, the Haeckelian.

Moving on from Goethe, Steiner gravitated toward Haeckel, whom he long revered as an idol—both as a man and as a scholar. Steiner proceeded to write two books in defense of Haeckel. In the preface to his book dedicated to Haeckel, *World and Life Views of the 19th Century* (Berlin, 1900), Steiner states: "My own views are in complete harmony with the conclusions reached by the greatest naturalist of our time, Ernst Haeckel." And in his book *Mysticism* (published in Berlin in 1901), he speaks of "a vindication of his [Haeckel's] world of thought." In promotional lectures, Steiner also championed the most disastrous of all Haeckel’s books, *The Riddle of the Universe*—"one of the most significant manifestos of the late 19th century," according to Steiner!—yet later dared to boldly claim that "he had never intended to advocate materialism" (Chapter 57 of the first edition of *The Course of My Life*). Steiner also associated with Wilhelm Bölsche—the popularizer of Darwinism for the reading masses—and Bruno Wille, that prophet of anarchistic nonsense. By this time, Steiner was already in Berlin, where he edited the aforementioned *Magazin*, participated in numerous literary organizations, held his own as an instructor at the Marxist Liebknecht School—an institution whose primary aim was to stupefy workers so they would serve as necessary cannon

fodder for the coming revolution—and frequently indulged in heavy drinking with the ever-convivial and hard-drinking Otto Erich Hartleben; he discharged all his duties in such a manner that Martin Mörike, an acquaintance from that period, passed this judgment: "The defining trait of his character was a carelessness that bordered on a lack of conscience." Naturally, Steiner was also an ardent admirer of Max Stirner because—

—to use Steiner's own words—he had "overcome truth." Steiner was also fired with enthusiasm for Nietzsche—even calling himself "Nietzsche's Guardian"—until he treated Nietzsche's sister (who had been favorably disposed toward him) in a shabby manner (a scandal that ultimately forced him to resign as editor of the *Magazin*). When one considers that Haeckel ridiculed Christianity, that Nietzsche called Christianity "the one immortal blemish on humanity," that Stirner wanted nothing to do with religion at all, and that the Marxists—in whose school the then-Haeckelian monist was a drillmaster railing against church burials—fundamentally reject all religion, then one understands why the poet Arno Holz, invoking press laws, compelled Steiner to publish a rebuttal in his own *Magazin* (1900, p. 371) containing the sentence: "One does not engage in polemics with people (like Steiner) who derive their worldview from two [conflicting] methods!" Yet Steiner had a knack for expressing—literally simultaneously—opposing views on one and the same issue. For instance, in the introductions to Goethe's scientific writings (Vol. 4, Part 1, p. 26), he described Plato's philosophy as sublime; whereas in his book on Goethe (p. 14), he deemed Plato's worldview unhealthy and unnatural! The question inevitably arises: In which book was Steiner actually being sincere? And the answer to that can be found in Grillparzer:

Whoever I look at differently,

Makes me feel uneasy.

Only one animal sheds its skin,

And that is the snake.

VI.

Steiner as a Theosophist.

In 1897, Steiner mocked Theosophy in his "Magazin," stating verbatim: "Inner experiences are nothing but hypocrisy" (p. 1067). Five years later, he said to the founder of the German Theosophical Society, Dr. Hübbe-Schleiden: “How is it possible that someone as intelligent as you belongs to the Theosophical Society?” (Thea v. Reden, "Dr. Hübbe-Schleidens Denkschrift," p. 35; also "Die Geheimnisse des Tempels von Dornach" ["The Secrets of the Temple of Dornach"] by Max Kully, Part II, p. 29.)

That very same month, on January 16, 1902—the month this conversation took place—Steiner and his then-girlfriend (and later wife), Marie von Sivers, submitted their application for admission to the Theosophical Society, with Dr. Hübbe-Schleiden serving as their guarantor. And on October 23, 1902, Steiner and von Sivers were admitted to the esoteric school by Mrs. Besant; as one of Besant’s secret students, he became Secretary-General of the Theosophical Society for Germany (see the excellent book by Berlin University professor Eberhard Buchner, *On Supersensory Matters: A Guide to the Realm of Occult Research* [Published by Felix Meiner, Leipzig, 1924, 324 pages], p. 187).

Although all of this has been established with mathematical precision, Steiner has the audacity—in the previously cited lecture given in Dornach on June 5, 1920—to claim:

"In 1902, I did not stand within the ranks of Theosophy; rather, in 1902, the Theosophists stood before me, wanting to hear what I had to say to them" (p. 15). In that same lecture, he claimed that when he delivered his first lectures in Berlin, he had not read any writings by Blavatsky or Besant at all! (ibid., p. 9). So, Theosophy was initially hypocrisy—then he became a Theosophist yet read no Theosophical writings; he became an esoteric pupil of Besant yet read none of Besant’s books; and—supersensibly inspired—he delivered instructive lectures on all these topics! One truly does not know what to marvel at more... the speaker’s brazenness or the "receptivity" of his loyal followers. In any case, Pastor Kully is right when he says that, after his varied and erratic life journey, Steiner "washed up in Theosophy" (op. cit., p. 130).

From 1902 to 1913, Steiner was the leading figure, the soul, and the spirit of the German Theosophical Society. His resignation and the founding of his new

organization took place on December 16, 1913. According to Buchner (ibid.), he is said to have also submitted a motion on behalf of the German section at the general assembly in Adyar on Christmas 1912 to remove Mrs. Besant from office.

VII.

Founding of the Anthroposophical Society.

The name “anthroposophy” is by no means new; as early as the French Revolution, there was a mystical sect (a kind of mystical Freemasonry—which is exactly what the Steiner humbug is!) that called itself the Theoanthroposophists, later changed its name to Theophilanthropists, and eventually disappeared without a trace.

The term “anthroposophy” appears in the works of Immanuel Hermann Fichte (1796–1879, son of the philosopher Johann Gottlieb Fichte) and Trorler. Steiner himself states in his lecture of January 11, 1916, “The Task of Spiritual Science and Its Building in Dornach” (4th–6th ed., Berlin, 1920, Philanthrop. Verlag): “Anthroposophy is by no means a new name” (p. 7), and goes on to explain that he chose the name in reference to the major work by his favorite professor from his youth in Vienna, Robert Zimmermann, *Anthroposophy* (published in 1882). As for the meaning of the word itself, Steiner emphasizes in the lecture cited that it is not meant to signify “knowledge of the human being,” but rather that this science “leads us to the conviction that within the sensory human being lives a spiritual human being, an inner human being, a second human being, so to speak”; he goes on to explain the difference between anthropology and anthroposophy and defines the latter as “the knowledge of the spiritual human being,” which extends across the entire spiritual world.

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I spoke in detail about the founding of the Masonic fraud company, called the Theosophical Society, in my work “False Prophets”. When the theosophical Pope appointed the Hindu boy Krishnamurti as the vessel of the coming Christ and founded a special order: "Star of the East" for propaganda purposes in this regard, this was even the case for the then General Secretary of the German Section of the Theosophical Society, Dr. Steiner was too strong, and when Mrs. Besant, in order to completely capture the Christian people, suggested that Krishnamurti himself was a reincarnation of Christ, Steiner decided

to appear with a corresponding refutation at the Theosophical Congress convened in Genoa in 1912. Of course, this "real Mephistopheles" (as one of his Jewish students called him; Lydia Jakovlevna, in conversation with me) did not act out of idealism, but out of business acumen: he recognized very well the situation, that in the West there is better business to be done with Christ than with Buddha. Then the ground became too hot under Mrs. Besant's feet and she, who always stood for democratic equality, suddenly issued an ukass with which she annulled the entire congress at her own discretion, just so that Dr. Steiner does not expose the Krishnamurti humbug. Steiner then left the society and founded his own, the Anthroposophical Society. He probably also had other reasons for this, as we will see shortly, but the Christ problem was a good excuse and a good "exit" for the always acting actor.

In his excellent treatise *Die anthroposophische Bewegung und ihr Prophet* (The Anthroposophical Movement and Its Prophet; published by Karl Rohm, Lorch, 2nd ed., 1921), the late German-Russian professor and *Hofrat* Dr. Max Seiling also mentions the rumor that "Steiner's expulsion" was "welcome to him, among other reasons, because he could retain for his own purposes substantial sums that otherwise had to be handed over to the organization" (p. 41). But Steiner as a businessman—that would be a story in itself.

The motto chosen for the new society was the phrase: "Wisdom lies only in truth!" However, the state of this "truth" is illustrated by two facts: Dr. Gösch—an ardent anthroposophist and member of the Anthroposophical Society's central executive board—was expelled by Steiner precisely because he took truth seriously; he accused Steiner of falsifying quotations and of "profound inner dishonesty," and expressed the opinion that, in dealing with Steiner, one was confronted with "either a patently inferior personality or one not fully of sound mind" (*Psychische Studien*, November 1917 issue). Steiner himself defined his own propensity for untruthfulness with the following truly Talmudic statement: "Anyone who has never asserted something that is, in a certain sense, untrue, is unfit to be a scientific thinker" (*Magazin für Literatur* [magayine for literature], 1899, No. 42). What difference, then, is there between Steiner and the Jewish rabbi who—in order to attain the rank of rabbi (according to Butmi)—must assert one and the same postulate in seventy different ways and then refute it just as often?! Yet Steiner—according to Dr. Frenzel, the editor of the *Fränkische Wacht* with whom he was once on close personal terms—used to mock believers or people of conviction and, as an individualist anarchist, would say: "My only principle is to have no principles!" Regarding this same Dr. Frenzel further remarked to Steiner (*Fränkische Wacht*, Nuremberg, 1925, No. 14, p. 107 ff.): "It makes absolutely no difference what one

tells people; the only thing that matters is making it convincingly credible to them—all talk of moral uplift or the ennoblement of man is nonsense; they are just as they have been for millennia, and in millennia to come, they will be no different" (cf. also Kully, op. cit., p. 287). Such is the language of the apostle of a new worldview.

VIII.

Steiner as Don Juan.

As has already been said, this aspect of Steiner's life would be of no concern to us at all if he had only been a writer. However, since he

presented himself as a prophet of a new worldview, which at least claimed to be based on moral principles, this sad chapter must unfortunately also be addressed. That he allowed his hand to be kissed in private "as a returned Christ" (Seiling, Op. cit., p. 25) is his personal business, even if it seems repulsive to Aryan sensibilities. In his autobiography, however, he tries to gloss over his love life as much as possible, saying only about his first marriage at the end of Chapter 27 (p. 263 of the posthumous book edition) that the Eunike family followed him from Weimar to Berlin and "I was able to live with her under the best care, after having briefly endured all the misery of living in my own apartment (?). The friendship with Mrs Eunike was soon transformed into a civil marriage." What Steiner did to this family and this self-sacrificing woman is outrageous. Fortunately, Mrs. Eunike's daughter from her first marriage, Mrs Emmy Bark, is still alive, and I owe her the authentic material for this section.

When they had the misfortune to meet Steiner at the beginning of his Weimar period (at the Goethe Archive), the Eunike family (mother-widow and two daughters) had their own beautiful house with a large garden and a well-spent cash fortune. Out of pity for Steiner, who gave the impression of being an oddball in Weimar and looked like a starved poet from the attic - as Mrs. Bark writes in a letter dated November 9, 1929 to the author of this work - Mrs. Eunike took Steiner into her house, and this unusual attic poet soon developed into a bon vivant who deprived the Eunike family of their house and fortune! At this time in Weimar, Steiner was still a blatant atheist, and Mrs. Bark, then a young 16-year-old girl, who immediately saw through Steiner thanks to her common sense and therefore had no stone in his book, was outraged at how he mocked Christ and once, when she came to her parents' house from the teachers' seminar in Berlin on vacation in Weimar, said to her: "Well, what new did you learn from the Jewish boy Jesus?" How all of this

agrees with what has been described above! After Steiner moved to Berlin, he gave in to drunkenness with Otto Erich Hartleben and the Jew Ludwig Jakobowsky. Later he realized that there was a deal to be made in theosophy and "spun the thing." In this society he was particularly successful with the exalted ladies who showered him with the most expensive flowers at every season and claimed to see a halo around his head! But, like Calchas in the "Beautiful Helen," Steiner placed less emphasis on flowers than on more expressive displays of favor and adoration. And these testimonies should not be left out.

It was here that the demon of female adoration entered Steiner's life; it not only enslaved him but, through him, destroyed the life of a woman who had dedicated herself to his cause. A bevy of temptresses vied for Steiner's favor, yet the Sultan cast his handkerchief—by preference—to a certain "Kundry" (let us call her that to deprive her of grounds to sue me and to spare Mrs Bark the trouble of appearing as a witness). On Motzstraße, where Steiner's apartment and lecture hall were located, a connecting door was even cut through the wall so that the handsome Rudolf could visit his seductive Kundry more casually—ostensibly, of course, solely in the interest of science, to undertake joint journeys in the astral body to the realm of the Akashic Records. Yet Mrs Eunike was not neglected either; she was required to diligently play the roles of cleaning woman and cook. That she suffered unspeakably in the process was, after all, merely a boon for the rapid refinement of her soul. In the summer of roughly 1904, Steiner rented a small furnished house in Schlachtensee containing two separate living units—one for his wife

and one for Kundry. In the garden stood an arbor where meals were taken. Mrs Eunike did the cooking, Ms. Emmy (when she was there on holiday) did the serving, and Kundry did the eating—maintaining a haughty, piqued silence and deigning not to address a single word to the poor women. Young Emmy naturally saw through the utter baseness of the situation, yet tried in vain to open her mother's eyes; her mother absolutely refused to believe that Rudolf was having an affair with Kundry. So Ms. Emmy resolved to obtain proof. While the rest of the family was already in the city and Steiner remained in Schlachtensee solely for theosophical "evening sessions" with Kundry, the brave Emmy drove out there, crept to the side of the house where Kundry's apartment was located, moved a garden table beneath the window, climbed up, tilted the wooden slats of the blinds to a horizontal position, and observed "the two of them, lying in bed, behaving just as a man and a woman do when coming together erotically" (the same letter to the author). Mrs. Eunike was enlightened, to be sure, but not healed. Wounds of the heart, as is well known, are the hardest to heal.

Filled with indignation and outrage, Miss Emmy Steiner wrote a letter, which he sent back to her with the addition: "The writer of this letter naturally has no idea of the boundless arrogance and pretension expressed in it."

Despite being now informed of the truth, Mrs Eunike was forced to continue serving Kundry as her maid. Eventually, she could no longer bear it and left Steiner. The man who had swindled her out of her house and fortune now pledged to pay his wife 150 marks a month, but in this, as in everything else in his life, he was sloppy and negligent.

*In 1906, Miss Emmy married and moved to Lankwitz; her mother followed her there. In 1911, Steiner's first wife, Mrs Eunike, died quite suddenly. In the *Theosophische Rundschau* [Theosophical Review] (a supplement to *Theosophie* [Theosophy], Vol. VIII, Issues 1–3) and later in *Psychische Studien* [Psychological Studies] (Issues 8–9, August–September 1917), the accusation was raised that Steiner had "astrally strangled his wife . . . by means of an occult trick." Steiner refrained from refuting this charge, even though his autobiography offered an opportunity to do so. At the moment of her death on March 21, 1911, Steiner was—according to Mrs Bark—at the Anhalter Bahnhof, preparing to travel to Prague for a lecture series; he thus had to pass by Lankwitz, where his indirect victim was breathing her last. Yet he did manage to contact Mrs Bark later, asking her to accompany him to her mother's grave, where he plucked an ivy leaf as a memento. They never saw each other again after that, but Mrs Bark quite rightly remarked: "As long as hypocrites and adulterers are involved, anthroposophy does not exist for me!" She, too, confirms that Steiner was an artist at extracting money from wealthy women; however, neither Steiner nor his current widow ever considered repaying Mrs Bark—who had been ruined by inflation—even a portion of the fortune of hers that he had consumed.*

Dr. Frenzel, mentioned earlier, also recounts in the previously cited issue of the "Fränkische Warte" that Steiner's first wife, who was wealthy, "died in bitter misery after refusing to serve the 'prophet's' lovers as cook and maid." And a neighbor from the years of his first marriage reported (1911): "His wife wouldn't be lying out in the cemetery if he hadn't been so cruel to her!" (Kully, p. 286)

Steiner likely had little remorse; he was excellent at skimming the cream from the milk of life. It is known, for example, that when his occult star rose, Steiner always traveled the world first class, accompanied by a swarm of often beautiful, but even more often quite wealthy,

women who saw him as their idol and formed the regular audience for his numerous lectures. And it was probably not without reason that his lifestyle earned him the nickname "Lady Duke", which particularly referred to his relationships with ladies of aristocratic society.

IX.

Steiner's second marriage.

One of his students from that "unmarried period", the aforementioned Mrs. H., told me personally that all the ladies always stayed at the same hotel as Steiner—including Kundry, of course—which caused quite a stir among both the staff and the other guests. "Pure Mormonism", was the common refrain. And just to put an end to this ambiguous situation, Steiner said: "Well—then I'll just marry one of you." This one, however, was a long-time friend, dating back to his first marriage, where she had played an "unusual role" (Theosophy, VIII, Issues 1–3, Supplement), Miss Marie von Sivers, a Baltic woman (born on March 14, 1867, in Wloclaweck, daughter of the Russian Lieutenant General Jakob von Sivers and Mrs. Karoline, née Baum). Strict occultists claim that Steiner himself possessed no clairvoyance, but rather used the "astral body" of his friend and later wife for his "astral journeys." This, too, was probably nonsense—as we shall see later! In any case, Karl Rohm states in "Leuchtturm" [Lighthouse] (February 1919 issue) that Steiner told him strange things about sexual magic in front of witnesses, which aroused Rohm and his friend's suspicion that Steiner was one of the "Left-Hand Brothers" as an occultist. Later, Rohm heard from a leading figure in Berlin theosophical circles that Steiner had developed a "special method" in sexual magic (ibid.).

The civil wedding with Miss von Sivers took place in Dornach on December 24, 1914, in strict secrecy, with only Steiner's closest friends, dentist Dr. Grosheinz and his wife, as witnesses. The eve of Christmas was chosen for occult reasons, because according to Steiner's theosophical calendar, December 24 is the day of Adam and Eve, the beginning of the 13 days considered particularly fruitful for mystical contemplation, which end on January 6 (Kully, II, pp. 30/31).

The apostle of truth, Steiner, kept his second marriage secret for a long time, still addressing his wife as Miss von Sivers in meetings because he didn't want to upset his female followers; indeed, he even held "gossip sessions" in the carpentry workshop of his Goetheanum to find out through his factotums how his followers judged and thought about his secret marriage.

“So the ‘clairvoyant’ didn’t see into people’s souls,” says Kully (II, p. 30). Indeed, he even degraded his second marriage by having the Munich branch state as an excuse for his marriage that he needed a “woman to clean up after” (Seiling, p. 13). Anyone who thinks so vilely about marriage shouldn’t marry at all, let alone found a new religion. Steiner, who even

invented his own “Lord’s Supper ritual,” also invented his own wedding ritual and demonstrably married three couples according to his Masonic Steiner rite, including the eccentric poet Christian Morgenstern (Kully, II, p. 121).

There must have been compelling reasons for Steiner to initially keep his second marriage secret, for, as Professor Seiling reports, Steiner "had managed to captivate a lady so completely over many years that she felt justified in protesting his second marriage" (p. 34). This lady played important roles in his plays and was entrusted with the office of "Keeper of the Seal" within an internal circle. When the betrayed woman protested to Steiner in a private letter after the second marriage became public knowledge, he read excerpts from her letter (naturally omitting what was incriminating for him) to his gullible congregation, ridiculed the unfortunate woman, and then had her expelled from the society. "The 'Christianized' and believer in karma!" Professor Seiling rightly exclaims (p. 35). And as an old, experienced member of the A.S. Steiner, who proposed the establishment of a court of honor, rejected it and had three other members, who had become inconvenient to him because they had seen through him, thrown out (Seiling, p. 125).

The picture of Steiner's worldview regarding women is further rounded out when we read Seiling's account of a female Steiner follower who, "in order to initiate a healing process, was kissed and touched in a special way by him, as a result of which unusual sexual sensations and unbearable conditions, rendering her completely unusable for external life, arose" (p. 38). The erotomaniac crime against the teacher Ruth von – u –, whom Steiner forced to kiss his wife's hands and feet (Schmettau, Psychische Studien 1912, pp. 268 ff., and Buchner, p. 197), will be discussed further. Based on what has been described, however, the Jewish and pathological, not to say criminal, element in Steiner is beyond any doubt for anyone capable of thought.

X.

Steiner as a new religion founder.

In countless writings and lectures, Steiner actually attempted to develop a new understanding of religion, although this is often denied. As a cautious man, he always left a back door open for retreat. The main characteristic of his pronouncements is their lack of a system. When I once asked Heise why Steiner didn't write a systematic textbook on his cosmogony and theogony, but instead left it to his followers to piece together from individual fragments, Heise replied that one couldn't build a unified system because, firstly, everything is in flux and

constantly changing (surely the supersensible understanding of the cosmogonic past won't have changed in a few decades!), and secondly, everyone has to do the work of piecing things together for themselves. More accurate, however, is the description given by a well-known member, which, without naming names, is quoted by the late Court Councilor Professor Max Seiling in his book, "The Anthroposophical

Movement and its Prophet" (2nd edition, Karl Rohm Publishing House, Lorch in Württemberg, 1921) (p. 48), which has a profound effect on anthroposophists: "The leader of the movement has increasingly revealed himself to be a 'will to chaos'."

Theosophist's colorful game of error and truth has been given a new veneer by Steiner, namely, as already mentioned, in a talismanic-Christian sense. With the arrogance characteristic of him and his followers, Steiner calls his revelation "The Fifth Gospel," which prompted the well-known religious scholar Johannes Müller, in his critique of Steiner's teachings in the journal "Die christliche Welt" [The Christian World] (1918, Nos. 2-4), to make the apt observation that he perceives Steiner's Theosophy's approach to Christianity as "insurmountable, like the fourth temptation of Jesus."

To illustrate the way Steiner pieces together and combines all sorts of things, let me quote a longer passage from Steiner's book "The Spiritual Guidance of Man and Humanity" (according to Buchner, pp. 188-189):

“At the beginning of our era, two infant Jesuses were born. One descended from the Nathanic line of the House of David, the other from the Solomonic line of the same house. These two infants were not born at exactly the same time, but nearly so. In the Solomonic Jesus-child described in the Gospel of Matthew, the same individuality that had previously lived on earth as Zarathustra was incarnated, so that in this Jesus-child of the Gospel of Matthew we have before us the reincarnated Zarathustra or Zoroaster. Thus, as Matthew describes him, the individuality of Zarathustra grows within this Jesus child until the age of twelve. In that year, Zarathustra leaves the body of this boy and passes into the body of the other Jesus child described in the Gospel of Luke. That is why this child suddenly becomes something entirely different. The parents are astonished when they find him again in the temple in Jerusalem, after the spirit of Zarathustra had entered him. This is indicated by the fact that the boy, after he had gone astray and was found again in the temple in Jerusalem, spoke in such a way that his parents did not recognize him, because they knew this child—the Nathanic Jesus boy—only as he had been before. But when he began to speak to the scribes in the temple, he was able to speak that way because the spirit of Zarathustra had entered him. – Until the age of thirty, the spirit of Zarathustra lived in the young Jesus, who descended from the Nathanic line of the House of David. In this other body, he matured into an even higher

perfection. It should also be noted that what was peculiar about this other body, in which the spirit of Zarathustra now lived, was that the Buddha allowed his impulses from the spiritual world to radiate into its astral body… All of this was necessary for the body to come into being, the body that would then receive the “Baptism of John” at the Jordan. At that time, the individuality of Zarathustra left the threefold body—the physical body, the etheric body, and the astral body—of that Jesus who had grown up in such a complex manner… Thus, the body of Jesus of Nazareth stood opposed to the devil, and into this body the cosmic individuality of the Christ now worked.”

In his book *The Occultist Movement*, Hans Freimark offers the following commentary on these words by Steiner:

“Is this really madness? There is a method to it, after all, and this ingenious method accomplishes many things. By introducing two ‘Jesus boys’ from different branches of the House of David, the contradictions in the genealogies of Matthew and Luke—as well as many other contradictions in the Gospel accounts—are easily resolved.” For that,

one is happy to accept that there are now two Marys and two Josephs. Through Zarathustra's efforts, he is presented not only as a forerunner of Christ, but practically as his servant. The same, albeit to a lesser extent, is done with Buddha. It's a clever trick. For in this way, Mazdaznan, this latest American doctrine which draws on the Zoroastrian scriptures and whose lodges have likely drawn many followers away from theosophists, is characterized as something long since superseded, without a word being said against the competition. Similarly, Buddhist rivals are dealt with. And by conceiving of Christ as a cosmic individuality, the Blavatskyist cosmogony, on which Steiner's work is based, is stripped of its atheistic-pantheistic offensiveness. Steiner, who found Christian esotericism more advantageous than the Oriental one, which has little regard for individuality and no real place for "great teachers," nevertheless had no need to reject the system to which he initially subscribed. On the contrary, he effortlessly reaped the acclaim of a "seeriness" that far surpasses Blavatsky's.

What Steiner himself believed, however, is demonstrated by his words to the aforementioned Dr. Frenzel: “There is no such thing as absolute truth, and a capable and well-versed philosopher can prove anything and, with the same rigor, immediately prove the opposite of everything he has proven.” Compare this statement with the definition of a rabbinical examination cited above. But the prophet from Dornach went even further and said (to the same Dr. Frenzel) that “his doctrine will differ from Kantianism, among other things, in that it will completely eliminate the concept of God—God must be removed from human thought!” (op. cit.).

Steiner’s blasphemous tampering with the concept of Christ led to a gross absurdity that must also be mentioned here. For Steiner was also active as a painter and sculptor at his “Goetheanum.” In the latter capacity, he created a

squinting statue of Christ. The squint was intentional: the eye looking upward was meant to gaze at Lucifer, the other, looking downward, at Ahriman! The facial features are repulsively Luciferic. The entire statue is a sufficiently clear rejection of the true Christ and an affirmation of… of whom, is not hard to guess. It is particularly telling that this impossible “Christ” statue stood at the foot of Steiner’s sickbed and deathbed, as Albert Steffen—an insufferable Swiss writer who had degenerated poetically precisely under Steiner’s influence—reports in his presumptuous little book *In memoriam Rudolf Steiner* (Dr. Karl Hoenn Publishing House, Landschlacht, 1925) (p. 15). Steffen describes the statue as “sublime.” Poor deluded soul!

When one puts all this together, one inevitably thinks of the words of the famous German theologian Professor Dr. Adolf Harnack, who described anthroposophy as "a mock birth of religion and philosophy".

XI.

Steiner – the teacher of reincarnation.

The cornerstone of occultism in all its forms is the belief in repeated earthly lives of the human soul. We will certainly not attack this doctrine, which was embraced by Frederick the Great, Lessing, Goethe, Herder, and many others and which constitutes a logically coherent worldview—for we ourselves subscribe to it—but we will criticize the exploitation it receives under Steiner's

skillful manipulation. Above all, speculation on famous names plays a nonsensical role here. Steiner claims to know the past lives of virtually all celebrities, and in his view, for example, the Trojan hero Hector is reborn as Hamlet, and the ancient philosopher Empedocles as Doctor Faust. Possible… but not exactly very probable. The students, of course, are influenced by their teacher. No one wants to have been a washerwoman or a street sweeper in a previous life, but they claim to have been King David, Solomon, Paul, and even the legendary Chiram Abif. That Steiner himself doesn't take this megalomania seriously, but allows it to flourish for "tactical-pecuniary" reasons, is proven by the fact, reported by Professor Seiling (p. 25), that Steiner occasionally remarked mockingly that among his students there are no fewer than twenty-four who consider themselves reincarnations of Mary Magdalene! This is entirely consistent with Steiner's self-confession, already

quoted. Frenzel said: “What you tell people is completely irrelevant, etc.” Isn’t that the typical backroom dealing of Siegfried Jakobsohn from the Berlin “Weltbühne”? Incidentally, it should be noted that within the Anthroposophical Society, a special “Magdalene League” was formed, founded by Countess Pauline von Kalckreuth (Steiner always had a weakness for nobility). During these Magdalenes’ audiences, Steiner, as already described, had his hand kissed; later even by men. (A certain Vacano persuaded a Steiner student to do so – Kully, p. 295.)

Steiner himself encouraged this delusion of grandeur—the belief in being the reincarnation of famous figures—by, for example, describing the two sons of the aforementioned dentist Grosheinz as the reincarnations of Schiller and Goethe! As for himself, he spoke of this only in hints, namely by claiming to have been Aristotle, Christ, and at other times also John (as the mischievous streak in him, taking advantage of the moment’s exuberance, demanded), Thomas Aquinas, Christian Rosenkreuz, Count St. Germain, Lessing, and even Goethe (why not, despite the competition in little Grosheinz). Ita Wegmann, the director of the Anthroposophical Society’s clinic, is even said to have been Frederick the Great. Who is laughing? However, if one adopts the perspective of the doctrine of reincarnation, the conclusion that has already occurred to many (cf. “Psychische Studien,” 1917, p. 320; Seiling, p. 11) is compelling: that Steiner is most likely a reincarnation of Cagliostro. Strangely enough, Cagliostro also toyed with the idea of building a mystical school of wisdom on open land, and what now seems quite peculiar—Cagliostro wanted to build this school in the vicinity of Basel, precisely where Steiner built it. What the Inquisition prevented the 18th-century charlatan from doing, the 19th-century charlatan accomplished in the form of the “mousetrap” (the popular name for the Goetheanum). In this mousetrap, he also bestowed titles; so he appointed his wife as Archdeacon of Literature and the aforementioned Jew Arenson as Archdeacon of Music, etc. Steiner explained to his followers, among other things, in all seriousness, that in the future the functions of human reproduction would be taken over by the larynx, and this would apply equally to men and women (Kully, II, p. 105)! Too bad—why didn't that heartbreaker

Rudolf ever try that with his Kundry in Schlachtensee? By comparison, the mermaid at Munich’s Oktoberfest would seem like a mere orphan girl… Reading these divine revelations, one cannot help but agree with Treitschke that “the boundaries of stupidity expanded significantly in the 19th century.”

Since Steiner’s death, his disciples have been busily working to further expand the boundaries of stupidity. Thus, the aforementioned Albert Steffen announced to his followers in the journal "Goetheanum" (January 31, 1926, p. 37) that Steiner is holding a university course in the afterlife, and that he is in good company there, for, according to Steffen, Schiller and Goethe, Hölderlin and Nietzsche, Conrad Ferdinand Meyer, Ibsen and Strindberg are working alongside him! Hopefully, Albert Steffen will be there too when he enters the eternal Orient.

There is a method to this madness of Steffen’s, for Steiner himself instilled in his students the idea that one can, for example, read aloud to the dead—a purpose for which his cycle on the Gospel of John is particularly well-suited! In all modesty, we would recommend that Mr. Steffen read this text of ours aloud to Steiner’s spirit, so that, for a change, he might at least hear something sensible.

XII.

Steiner, the clairvoyant.

Steiner claims that, as a clairvoyant, he can read the history of humanity from the very beginning from the so-called Akashic Records (a film-like imprint of everything that has happened and been thought, done, and intended throughout the world and by every single individual). But when the German Philosophical Society in Jena invited Steiner to a scientific examination of his alleged clairvoyant abilities, he chickened out miserably. To be sure, he regales his followers with—and one must give him credit for this—very interesting descriptions of prehistoric times, but only of those periods where science has no comparative material and can verify nothing. There can be no question of any real assistance to science in matters of unsolved questions. Dr. Hauer made a specific proposal: “We now have the unsolved problem of Minoan culture on Crete and many other unsolved historical problems; vast literary remnants that, once deciphered, would shed light on an important millennia-long development. Why does Dr. Steiner not research the language of Minoan culture from the Akashic Records, so that we may be able to read the Minoan writings? Indeed, why does this Minoan cultural epoch appear nowhere in theosophical writings? Here would be an opportunity to brilliantly demonstrate the truth of clairvoyant knowledge" (Buchner, p. 194). In response, Steiner naturally remained silent. In 1922, I approached Steiner with a similar proposal, this time drawing on my expertise as a former university professor; I suggested that he solve the Shakespeare problem “astrally,” for example, by identifying the collaborators on “Pericles.” The answer was, of course… silence!

On September 20, 1913, the cornerstone of the Goetheanum was laid in strict secrecy according to an esoteric Masonic

He faced a similar situation in 1917, when smallpox broke out in Germany; he had himself vaccinated as quickly as possible, even though he was otherwise opposed to mandatory vaccination, and as a clairvoyant he surely must have known whether or not he was destined to contract smallpox; and finally, as an occult physician—Steiner also practiced as such, though he could not even heal himself—he surely must have had finer means at his disposal than protecting himself with grossly material lymph—but better safe than sorry. How does the saying go? “Hannemann, you go first—you’re wearing the biggest boots, so the animal can’t bite you!”

Perhaps the most pathetic failure of Steiner's clairvoyance was the burning of the Goetheanum on New Year's Eve 1922/23. The man who claimed to see how, in a few thousand years, children would be born using the larynx, didn't even see the fire rooster fly onto his roof. However, he did "clairvoyantly" determine that the Dornach watchmaker Ott had set fire to the Goetheanum and fled abroad. Unfortunately for Steiner, it turned out that poor Ott himself had perished in the fire. Steiner could hardly have suffered a greater humiliation, especially since Ott's family provided irrefutable proof of his otherwise sound alibi. With an iron brow, the hypocrite Steiner even appeared at Ott's funeral. The story of the Goetheanum fire, which, thanks to false information, was very highly insured despite having the lowest possible premium, has never been fully clarified. What was striking, however, was Steiner's calm demeanor during the catastrophe (Kully, p. 66) and his shrewd exploitation of the disaster. Two months before the fire, Steiner, who was applying for Swiss citizenship, was informed that he should withdraw his application to avoid the embarrassment of rejection, which he did in October 1922. Could he, as a clairvoyant, not have avoided this reprimand and let the matter of naturalization—in other words, the unfounded estrangement from the German bourgeoisie—rest?

But even this man’s death was marked by deception, and according to an old saying, death symbolizes the life that preceded it. While Steiner was wrestling with the angel of death, his wife was on tour in Germany with his eurythmy troupe. She had no inkling of the approaching end, and he gave her no clairvoyant sign. She was summoned back by telegram, but by then it was already too late. Indeed, as for the cause of death, even here the anthroposophists told a pitiful lie. The aforementioned Miss Dr. Wegmann explains Steiner's death by stating that his

"etheric body" could no longer properly direct his digestive system because Steiner had "important things to communicate to the spiritual world,

which he could only communicate" ("What is happening in the Anthroposophical Society", News for Members Only, No. 16, p. 63). Steiner probably wanted to share his experiences with the spiritual world through the channels of spiritual charlatanism. Once again, the public was lied to about the cause of death: Steiner was said to have died of intestinal ulcers. “Typical of these guardians of the truth,” says Kully (p. 142), because the medical certificate cited prostate hypertrophy; but you don’t get that from living a life of angelic purity either.

XIII.

Steiner as an occult instructor.

This is the most deplorable chapter in the history of Steineriana. Whereas up to now we have come to know the reincarnated Aristotle only as a charlatan, we now come to know him as a criminal who has stolen what is most precious to human beings: the human soul. Countless are the victims who, because of Steiner’s practices, committed suicide or ended up in an insane asylum. Above all, there are the two sisters, Misses Brandt; they were young, highly gifted, and respected teachers who, as victims of Steiner’s educational methods, ended their lives by suicide or in an insane asylum (“Psychic Studies,” 1917, p. 451, 1st paragraph). Then there is the case of the painter Erich Bamler from Munich; the artist wrote a treatise in which he recounts how the exercises based on Steiner’s system completely ruined his health and that only his Christian sense of duty kept him from committing suicide. (Bamler wrote about this in the journal “Theosophy,” VI, 326 ff., in a special edition titled “Anthroposophical Truths,” in the aforementioned volume of “Psychic Studies,” p. 127, and in the “Allgemeinen Rundschau”, 1916, No. 48.) The accusations were so appalling that Steiner had to send one of his loyal followers, Kurt Walter, to issue a noncommittal response. Then there is the case of the aforementioned Ruth v. - u –, also a teacher by profession, who was subjected to a “process of self-abandonment” by Steiner and von Sievers. Kissing hands and feet also played a role; breathing exercises harmful to health, etc. Finally, she claimed to have given birth to an “ether child” through astral means with Steiner and von Sievers. She wrote down her experiences, accusing Steiner of having

caused her terrible torment—both physically and psychologically—through the practices of sexual magic, which is how she defined anthroposophy; It is telling that this very Miss Ruth recommended Steiner as a tutor for an 18-year-old Miss von Sonklar and persuaded this same Miss von Sonklar to sign a check for a very large sum in his favor, a matter which will be discussed later. Eventually, Miss Ruth was admitted to a psychiatric hospital, began suffering from fits of rage, and ended up in the Eberswalde mental asylum (Schmettau, “Psychische Studien,” 1912, p. 268 ff.). Yet this Ruth was such a fanatical follower of Steiner that she even alienated the aforementioned Miss von Sonklar from her mother. The anthroposophist Miss J. Wernicke confirmed the accusations of the unfortunate Ruth in an open letter (“Psychische Studien,” 1917, p. 403) and… was expelled by Steiner shortly thereafter.

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There is the case of Dr. - i –, which Dr. Kobelinsky of Berlin reported in *Psychische Studien* (pp. 398 ff.). Following Steiner’s meditations involving the invocation of Lucifer resulted in a serious heart condition.

Here we have the report of the well-known nationalist neurologist Dr. Georg Lomer in Hanover, who had to treat a Steiner student in Schwartau for severe states of agitation, without success. The unfortunate woman had to be admitted to a mental asylum (mailbox of "Psychic Studies", October 1917).

We have previously reported on a witness of Professor Seiling who was "kissed in a special way." She endured Steiner's torment for nine years. Professor Seiling has seen an 18-page letter of justification from Steiner to her.

On October 19, 1921, Miss L., the matron of the Anthroposophical Clinic in Arlesheim, shot herself in Hilterfingen on Lake Thun. On April 6, 1924, a devout Anthroposophist, Miss J. B., took her own life in B. An Englishwoman who had gone mad was quickly sent abroad. A whole series of other terrible cases of occult vampirism can be read about in Kully (pp. 304–309). In doing so, Steiner teaches his unfortunate victims to practice such meditations up to seven times a day, for example: “Everything that happens around me and to me is necessary.” Everything—hmm, hmm… A meditation written by Steiner himself for a student clarifies whom Steiner serves in this process: “I shall connect my left hand with Christ, I shall connect my right hand with Lucifer!” So Steiner did business with Christ, and Lucifer did business with Steiner himself. The extent to which this confusion has led even the movement’s most brilliant minds is evidenced by the

fact that Karl Heise, whom I hold in high esteem as a philosopher, once said to me in Switzerland: “I would like to lead you to the heights where God and the devil are one!” The “systematic dumbing down” (to use an expression of poor General Gerold von Gleich, from whom the soul-snatcher Steiner alienated his son, an artillery officer, Sigismund von G., and turned him into an enemy) of the anthroposophists goes so far that Steiner prescribes to them, for example, such exercises of the will as: “If the secret teacher tells his student that overnight the previously vertical church tower of Village X has suddenly become crooked, then the esotericist must leave a back door open for the belief that such an apparently unheard-of fact is nevertheless possible” (Gleich, p. 12). However, if one earnestly engages in such nonsense, one may soon begin to believe that Goethe is simultaneously reincarnated in both Steiner and Grosheinz, while the soul of Lessing also resides in Steiner, or that the Rhine flows into the Adriatic and Max Hölz will soon become a cardinal. For while limits are set for the intellect, nonsense is boundless.

The Leipzig theosophist Dr. Vollrath, who is also said to be the "bishop" of the Gnostic Church, had the following words printed as early as 1912 (quoted from Buchner, p. 195): "When I spoke with Dr. Franz Hartmann (high-ranking Freemason, Rosicrucian, and theosophist G.S.B.) a few weeks ago, he complained that he was often bothered with letters containing the most vehement accusations against Dr. Steiner's occult trainings, which have already driven a number of people to the asylum and their deathbeds. Dr. Hartmann gave me several names. I (Vollrath) have also

received addresses from those who have lost the health of body and soul through Steiner's training." I can supplement this account with the case of the Russian poet Olga Forsch-Komarova. I spoke to her personally in Kyiv in 1919, after she had undergone training with Steiner. The woman, a follower of Steiner, was unrecognizable and, above all, barely understandable—she, like Steiner, struggled with language. Writing poetry under the Soviets was the final straw.

It should not be forgotten that Dr. Stein, a Waldorf teacher from the Steiner School, described lying as “a lack of memory” and stealing as “weakness of will”! (Kully, p. 195.) Is it any wonder, then, that another Steiner luminary, Dr. Roman Boos, celebrated Lenin “as a model of abstract-logical thinking” (in a lecture in Zurich; Kully, p. 209).

But the most extreme case is probably that of Wilhelm Krieger. Krieger was a mechanic at the Mausefalle and was later promoted to a clerical position. As a result of Steiner's practices, he lost his ability to work and his will to live; in desperation, he turned to Steiner himself, but Steiner dismissed him with the advice: "Make sure you bring your 'I' back into yourself. Do the 'I am' exercise, but with your whole body." Krieger despaired, traveled to Nuremberg to see Michael Bauer, a co-founder and guarantor of the Anthroposophical Society, asking for help; Bauer replied: "It would have to be a great saint who could drive Binder's being out of you again." What was meant was that, through Steiner's practices, a foreign soul-body belonging to Theodor Binder, an employee of the Goetheanum, had taken possession of Krieger's physical body. Krieger turned to the public prosecutors' offices in Switzerland and Germany, claiming that Steiner, Unger, Vacano, and their associates had vampirized him through the abuse of extrasensory powers and had caused him physical, mental, and emotional harm. The public prosecutor's office acknowledged the merits of his complaint but had to dismiss it because there are no criminal law provisions against black magic. Krieger had been a member of the Anthroposophical Society for 18 years, and this was his reward. In vain did he wander from pillar to post, seeking advice, help, and support from the Catholic Church and in nationalist circles (through Marby's "Eigenen Weg"), and finally, in his desperation, he took up a gun and shot Steiner's successor, the aforementioned Dr. Karl Unger, in Nuremberg in January 1929. One might have thought that the anthroposophists' indignation would have led them to make a big deal out of the trial. But… Dr. Unger was honored with a relatively cool obituary in the Steiner press, and one had the feeling that the mob was quite pleased when the court applied Section 51 and committed Krieger to a mental institution; for who knows what this trial might have brought to light from the darkest depths of the Anthroposophical Society's practices.

In a letter dated May 11, 1924, Krieger described how anthroposophy destroys marriages, makes people sick and insane, and preaches godlessness: "Anthroposophy must be enforced, even if souls perish in the process," he wrote (Kully, p. 309). The following event illustrates how Steiner himself felt about sacrificing human energy for his work: "During

a member's (Mrs. Faiß's) move, the moving van overturned, burying and crushing her child. Afterwards, Dr. Steiner said in a lecture: Little Faiß had to sacrifice his etheric body for the construction. This inspired the artists working on the building

(Kully, p. 308). What difference, then, is there between Steiner’s ethics and those of our ancestors, who, when laying the foundation stone of a large building, considered it a ‘gate of happiness’ to wall up a living person? Probably the difference that back then it was primitive superstition, and here it is sophisticated sadism.”

XIV.

Steiner as a Freemason*).

As a researcher in this very field, I long doubted Steiner’s affiliation with Freemasonry, knowing that the unsigned preface to Heise’s book on “Entente Freemasonry” was written by Steiner and that in it he launched an attack on Besant’s membership in Freemasonry. Nevertheless, according to the research of Pastor Kully, Steiner’s membership in Freemasonry has been irrefutably established. And Steiner himself admits to it in his autobiography, albeit in a veiled and obfuscated manner (Chap. XXXVI, p. 318 ff., of the book edition). He and Marie von Sievers joined the Order of the Oriental Templars (O.T.O. = “Ordo Templi Orientis”). This Templar Order claims (cf. Martens and Heise, “Secret Societies,” L. Baumann Publishers, Bad Schmiedeberg, pp. 206–208) that it unites within itself the wisdom and knowledge of virtually all secret orders and Masonic systems. On January 9, 1906, Steiner was installed as Grand Master of the Rosicrucian-Masonic Lodge F. M. or M. Ae. (“Mystica aeterna” with nine degrees) of the O.T.O.“) (”Vossische Zeitung“ of September 15, 1921, ”Grand Master of the Order Rudolf Steiner" by Dr. Heinrich Goesch). Steiner’s inspiration was Bro. Theodor Reuß, 33rd degree, 90th degree, 96th degree, 10th degree. This patron, one of the most dangerous international Freemasons (Kully includes a picture of him in full regalia, and that alone makes Kully’s already highly valuable masterpiece “The Truth About Theosophical Anthroposophy” particularly worth buying), belongs simultaneously to the Grand Orients of London, Spain, France, America, and to the “Memphis and Mizraim Rites.” During the war, he holed up in Basel as a newspaper correspondent and Berlitz School teacher; in 1925, he was in Germany to “reactivate” the Illuminati Order; after the war, he reappeared in Germany and lived in Munich at Theresienstraße 19/3; today he lives in the Eldorado of all Freemasons, in Switzerland, not far from Zurich. For tactical reasons, Steiner’s Freemasonry was renamed “Mystica aeterna” shortly before the World War. It’s understandable!!

Furthermore, Reuß had entrusted Dr. Steiner with the revision and development of the Memphis Rite (90 degrees) and the Mizraim Rite (95 degrees) in Germany

(cf. A. B. Eberhard, "Von den Winkellogen Deutschlands" [On the Corner Lodges of Germany], Leipzig 1914, Bruno-Zechel-Verlag). In the Steiner Masonic rite, a

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*) This section was first published in the Zurich-based “Schweizerbanner,” No. 14, on July 15, 1929.

black cross with a crown of thorns, which is then replaced with seven roses, is customary. (Incidentally, the misuse of the cross by the Freemasons - the cross's worst enemies - is nothing new or strange.) I myself saw such a cross with seven roses in a secret meditation room of a Steiner student in Stuttgart during my aforementioned trip in 1923 and copied it unnoticed. (By the way, this Steiner student was a very nice man.) Such a cross also decorates the entrance to the Weimar villa of the poet, Rosicrucian and Steiner admirer Friedrich Lienhard, who died in 1929, or, as Lamberti-Muck aptly called it, “Pomadenheinrich” [Pomade Henry]. This Pomade Henry also portrayed Steiner ideally in one of his boring novels.

XV.

Steiner as a fellow without a fatherland.

This headline is not an exaggeration or a slight – it is a precise definition of Steiner's political stance. From August 15th to 25th, 1917, while the First World War was raging, the high-ranking Freemason Theodor Reuss convened an "Anational Congress" at the "Monte Verità" sanatorium in Ascona (Ticino), to which Freemasons, pacifists, theoposophists, anthroposophists, and other like-minded individuals were invited. We know that Steiner was initiated by Reuss; the rest is self-evident, even if he himself apparently did not participate in this congress. The fact that Steiner applied for Swiss citizenship in 1922, albeit unsuccessfully, does not speak to his patriotism, but then again, Freemasons are known to have no sense of patriotism; the enlightened brethren are already taking care of its eradication.

Steiner was exceptionally skilled at befriending prominent figures; it is well known, for example, that the former German Foreign Minister, Dr. Simons, was a devotee of anthroposophy; when Dr. Simons traveled to London for the conference in the fall of 1921, he passed through Stuttgart, where he met with Steiner. In Cologne shortly thereafter, Steiner boasted that Dr. Simons had wanted to question him beforehand about “the assessment of the world situation”; when pressed, Dr. Steiner “corrected” himself in Stuttgart, saying that the conversation had only concerned the Waldorf School, eurythmy, and the like! In 1919, when everything in Germany was in turmoil and Steiner enjoyed the highest regard in communist circles thanks to his Mystagogy, he dreamed of being propelled to the position of Württemberg minister with the help of his friends. The Commercial Councilor and cigarette manufacturer Emil Molt was determined to impose him on the then-President Bloß as a colleague. Bloß recounts in his book “From Monarchy to People’s State” (p. 72 ff.) that in May 1919, Steiner—whose intentions at the time were decidedly communist and anarchist—sought to force his way into the Württemberg government with the help of the radical left. The aforementioned Unger assisted Molt, but when Bloß’s memoirs—which were highly inconvenient for Steiner—were published, Unger accused him (“Dreigliederung” No. 45 of May 11, 1922) of “16 objective untruths” and of being influenced by General von Gleich (Gleich, p. 27). When Bloß

rejected Steiner—whom his supporters called “the most important man in Europe”—Steiner went to the Workers’ Council, gave a rambling speech there on May 7, 1919, and secured the support of the Communists, who endorsed his system of “threefold social order” (also a piece of nonsense that need not be discussed in detail; suffice it to say that Steiner was accused by a woman named Metzdorff-Teschner from Sooden on the Werra of having borrowed the idea from her manuscript) as the “only correct one”. Dietrich Eckart aptly described this threefold social order as a well-padded, empty straw doll. When a follower of Steiner was made aware that his entry into the government could likely only be forced through hand grenades and bloodshed, the disciple replied quite unabashedly: “Yes—that will probably have to be done!” Around the same time, advertisements revealed that free Russian language lessons were being offered at the Waldorf School—for whom, one wonders!? And in whose interests? In the same year, Steiner spoke in the People’s House in Zurich in support of Rosa Luxemburg, and his disciples behaved so treasonously during the elections in

Upper Silesia and the Saar region—revealing their true colors too soon in a miscalculation of the future—that even the “Frankfurter Zeitung” protested with the headline: “Traitors to Germanism!”

XVI.

Steiner and Moltke.

But all of that pales in comparison to Steiner’s sinister role in the life of Colonel General Helmut von Moltke, the chief of the German General Staff at the outbreak of war. This man, who had once been an ardent believer in spiritualism and in whose home the notorious “Flower Swindle” medium Anna Rothe had played an important role (Gleich, p. 26), was under the corrosive influence of Steiner’s anthroposophy for years. From the memoirs of the German Crown Prince, we know that the retreat from the Marne was primarily the fault of the German high command (i.e., Moltke) (p. 191 ff). But we also know that around August 27, 1914, Steiner visited Moltke at the General Headquarters in Koblenz. The same Steiner who, as recently as that spring, had been on intimate terms with the notorious correspondent of the *Matin*—Jules Sauerwein. Steiner stayed at the General Headquarters for two days. This was precisely the time when Moltke and his staff had to make the first crucial decisions for the campaign against France. Isn’t that strange? Aren’t Gleich, Kully, and others right in their doubts? Why was Steiner, equipped with a general’s pass, able to trample back and forth across the German-Swiss border so easily at that time? Let us not forget that there was also a Steiner lodge in Paris (Group d'étude Saint Michel) and a Mademoiselle Alice Sauerwein (3 Avenue de l'Observatoire) who was its head. Swiss Lieutenant Colonel Dr. med. Eugen Bircher in Aarau printed a commemorative article about the Battle of the Marne in the "Basler Nachrichten" (Nos. 398, 400 and 401 in 1924), in which he attributed a pernicious influence to the presence of Mrs von Moltke and Steiner at headquarters

during the fateful decision. In assessing Steiner’s influence on Colonel General von Moltke, it may be important to note that, at the end of the Battle of the Marne, Moltke decided on the fateful retreat or allowed it to take place on the orders of Lieutenant Colonel Hentsch, even though Emperor Wilhelm II had expressly rejected any notion of retreat and ordered that the attack should continue as long

as possible (see Reichsarchiv: “The World War. The Marne Campaign. The Battle.” Vol. 4, p. 144). The Emperor’s order read: “Attack as long as possible. Under no circumstances take a step back.” Issued on September 7, 1914.

It should also be noted that the German nationalist party secretary Bruno Roos from Stuttgart testified about von Moltke during an anti-Steiner rally: "Chief of the General Staff von Moltke was so infected by Steiner's occultism that, for example, he had a sick horse healed through prayer; through anthroposophy, Moltke completely lost sight of reality." (Kully, p. 300) After Moltke's death, Steiner clung to him and oversaw the publication of his memoirs. The well-known Berlin writer of popular fiction, Rumpelstilzchen (Major S-n), comments on this in his book "Un det jloobste?" (Berlin, Brunnen-Verlag, 1923): “…This is practically desecration of a corpse… Steiner (has)…as he has with so many others ravaged by severe physical illness, also approached Moltke in his final days and… exorcised his memories, which are those of a man who was no longer in control of his mind and was not even able to state the day on which news of the Russian mobilization reached Berlin. Delusions torment the sick man. He thinks that on August 1st the Kaiser wanted to completely demobilize the West and march only against Russia; and that he himself, the Chief of the General Staff, Moltke, ‘wept in despair.’” (p. 91.) Rumpelstiltskin adds: “I know how the whole family…was on the verge of religious fanaticism; unfortunately, they fell into the hands of this Steiner, whom he once called ‘the Christ of the bourgeoisie’” (ibid.); “Christ, who presents himself as Dr. Eisenbart of the sick world” (p. 92).

But Steiner’s students also capitalized on his influence over Moltke, and the aforementioned Albert Steffen wrote a nonsensical play titled “The Chief of the General Staff” (published in *Individualität*, 1927, Issue 1/2, Amalthea Verlag, Vienna).

It should be added that, precisely because of Moltke’s penchant for the occult, two high-ranking generals had already warned against his appointment as Chief of the General Staff earlier, following Gleich’s report. In the “Fränkische Volksstimme” (Nuremberg, 1921), Koilonander lists in his sensational article “Anthroposophical Battle Command” (reprinted in Paulk’s excellent monthly journal “Der Psychokrat,” 1921, Wiesbaden, Issue 7/8, pp. 151–153), Koilonander also names the military figures who criticized the mismanagement of Schlieffen’s legacy—namely General Baumgarten, Majors Müller-Löbnitz and Saring, Colonel Bauer, and others.

XVII.

Anthroposophical Espionage.

Koilonander, who seems to be very well-informed, now recounts the following terrible story, which to this day has neither been definitively refuted nor fully clarified:

"Within international (!) diplomacy, it was already known years ago that the influence of Steiner's teachings

had played a significant role in the loss of the war. In particular, Consul General Lopez (née Mende) of Hamburg, wife of the well-known Argentine ambassador to Portugal, Switzerland, and Germany, stood out everywhere before well-known, unimpeachable witnesses with the assertion that certain secret documents had been played into the hands of the Entente by a leading member of the Anthroposophists in exchange for appropriate compensation; these documents, originating from Moltke, would have removed all doubt from the Entente regarding the German deployment and Schlieffen's plans! Moltke, without suspecting it, had thus become, through his gullibility bordering on the pathological, a victim of the very same occult schemers who today (1921) seek to tear Upper Silesia away from Germany, and whom even the "Frankfurter Zeitung" has branded as traitors to the country. When he then, following the loss of the Battle of the Marne—which had been as good as won for us—caused by him and his inner circle, suffered a physical breakdown, he was overcome by the deepest remorse. The inner turmoil over this horrific experience led him to an early death.

Consul General Lopez was initially an enthusiastic supporter of Steiner, as he still swore allegiance to the overseas prophetess Blavatsky. When she had to return to Argentina because of an inheritance, she even sent her own niece, Florence von Sonclar, then barely fourteen years old, to be educated in Dornach. However, after learning upon her return that her niece, although legally incapacitated, had signed a substantial check for Steiner's cause (see above), and after hearing about the revelations published by a Miss von Schmettau concerning Dornach, she became his opponent. She also attributed her niece's mental breakdown to her time in Dornach.

Furthermore, Miss von Sonclar traveled to London accompanied by a like-minded Englishwoman and, as a native Austrian, was allowed to live there almost undisturbed until the end of 1915 (!). Moreover, when homesickness or perhaps other secret reasons finally drew her back to Germany, she was taken aboard an English flagship and disembarked at a safe German coastal location (!!).

Apart from Baron von Eckardstein, the embassy counselor with Jewish connections, hardly any other member of the Central Powers could boast of having been chivalrously transported as an honorary passenger on British warships! It therefore does not take any particular insight to link this strange distinction bestowed upon an "Austrian woman" to the rumor that England, through members of the Steiner clique, had gained insight into Bethmann's ill-fated war economy.

In light of this development, the statements made by Mrs. Lopez, the Jewish (and thus, from a racial standpoint, certainly unobjectionable) wife of the Consul General, take on particular significance. She also recounted that not only Moltke, but also gentlemen from the inner circle of the court—and primarily the Chief of the Naval Cabinet, Admiral von Müller—had shown keen interest in Steiner’s teachings. (As is well known, von Müller succeeded in ousting Tirpitz and preventing the ruthless submarine war.)

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Steiner's unnerving spirit hovered over the Great Headquarters and, even during the favorable progress of the Battle of the Marne, when the advancing armies received almost no cohesive, organizing orders during the decisive week, laid the groundwork for the later collapse. It is a pity that Quartermaster General von Stein, in his unfortunately very superficial book on this dark affair, glosses over it with only a few lines, as if he had not even been the chief aide to the mentally broken commander. His cursory account nevertheless offers profound insights. Just read what he says about the use of cavalry, and one is inevitably reminded of the peculiar tactics of the cavalry general von Bülow, who—due to a lack of decisiveness—shot himself in a park near Liège at that time. The complete history of this fateful week has yet to be written!

There’s no need to say anything more about Steiner—after all, you can’t just bang your head against a wall when dealing with someone who won’t listen! But for those who are open to learning, Dr. Steiner is and always will be a charlatan like no other.